THE METAPHYSICS *of the* NATURE AND IN THE CONCEPTION *of the* SOUL—IT'S HABITAT?

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THE METAPHYSICS *of the* NATURE AND IN THE CONCEPTION *of the* SOUL.—IT'S HABITAT?

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TO MY MOTHER.

Whose earth life ended during my sixth year, yet whose maternal psychic manipulations and influences during the soul dawning and coming into egoism, and whose after, all too brief, yet effective guiding and incitation have followed and abided with me thru life, making possible and into actual realization a soul life of the highest degree of happiness and of almost infinite satisfaction, this wee volume is with filial affection dedicated.

PREFACE.

THIS little book is offered as the author's mite in contribution to the evolution progress of the human race. It sets forth what the writer believes and here claims as in a good degree evidenced to be a true conception of the nature and the origin of the soul.

Not that this is considered as final, but that if and when finality may be reached it will be found to be consonant with the basal facts out of which it has grown. The facts upon which this philosophy of the soul is built are and always will be deemed the true facts in the premises, whatever their interpretation in the finality.

This brief thesis is presented as a *new* conception of the soul. The *facts* are nothing new; they are the true facts in the premises, whatever their final interpretation of their meaning.

No conception of the soul—which in-

cludes the mind—yet broached, with a basis in scientific facts, is consonant with the dignity of its nature and powers, as evidenced in that of which it is competant—the powers and the possibilities as seen in soul achievements, and in foreshadowed potentialities which have not been attained. An evolutional grade of soul nature and capacity in conception has not as yet been reached. Current literature as to this specific problem suffers from and evidences this fact.

In his recent work, "The Mental Factor in Medicine," used so largely in the new "Emmanuel Movement of Mental Healing," Dr. Schofield takes the position that the *whole body* is the organ of mind. This is quite an advance upon former theories of the *brain* as the organ of mind, or the solar plexus, or primal gland, or Haeckel's "Phenomena," or his "thought centers," and "cells," agreeably with his "gushing" atoms, or molecules competant to "lover's ardor." The articles of Sir Oliver Lodge on "The Immortality of the Soul" (now in book form), and other discussions in the Hibbert

Journal, and recently published volumes, as "The Mind and the Brain," "Brain and Personality," etc., all of the highest learning and skill yet inconsonant with a view of the soul in its larger inheritance and potentialities and destiny. It is only pseudo-science that is "constantly bringing us back to the earth, to the ground underfoot." There is great difference between earthly ideas and interpretations of the earth-facts which are associated with mind and soul on that basis, and a conception and interpretation of those facts from an evolutional status of survey and estimation.

The suggestion is ventured that a conception of the soul cognate and consonant with its nature as evaluated in view of the actual exercise of the soul powers would have forestalled and prevented much of what appears from the facile pen of John Burroughs in The Atlantic Monthly, April, 1908, "The Divine Soil." He says: "In chemical affinity, in crystalization, in the persistence of force, in electricity, we catch glimpses of a kind of vitality that is pre-

liminary to all other. . . . Is there a principle of fire? of crystalization? Just as much as a principle of life. . . . The gulf between disorganized matter (*un*organized?) and the crystal seems to me as great as that between the organic and the inorganic. . . . We shall probably have to come to accept this view—the view of the mechanico-chemical theory of life an unpalatable truth, like the discovery of the animal origin of man, or that *consciousness* and all our *fine thoughts* and *aspirations* are the results of molecular action of the brain. . . . We shall probably sooner or later be brought to accept the . . . theory of the physical origin of the soul, that it is not of cellestial birth except as the cellestial and terrestrial are one. . . . Human and helpless before the question 'what for?' when asked of the totality of things! Then let us be silent—and reverent."*

I shall at least assume the temerity of

*The italics are mine! but "Tell it not in Gath, nor publish it in Askalon," that John Burroughs says this!

affirming that the facts in the premises above are not so, nor do they warrant the conclusions conceded. The above author does not profess to be a scientist, nor does he show the scientific spirit or method in dealing with these great and vital problems. For instance, at the outset of the paper we read: "I like to think, etc. . . . I like to think," etc., and then proceeds to discuss, and in a measure dispose of the questions of "the creative energy vitally related to the great cosmic forces," of "red corpuscles in the life current of the Eternal," and of "the fiery mists out of which planets came." The "high-flying dreams of man, his aspirations, arts, bibles, religions, literature, philosophies, heroes, saints, martyrs, sages, poets, prophets," and whether or not "all these lay folded in the fiery mists out of which this planet came," are matters demanding the profoundest scientific acumen, and in this sentimentalism may play no part. Only the severely scientific attitude and method are competant and allowable in dealing with such problems, and I want to discount the influence of the

honored named involved in these serious errors in conclusions, as I deem them. The measure of the soul's evaluation in nature and status, which the following pages profess to evidence, will forbid such a view or interpretation of soul-facts, and a clean breast and confession that a large motive in the object of this brief and tentative, yet suggestive essay, is that it be in its measure corrective of the banalities of the recent widespread trend of so-called scientific thought to give a mechanico-chemical explanation of life, shall be the final word in this prefatory page.

J. C.

PRELUDE.

THIS is the most fundamental of all questions, and is basic in all cosmic philosophy. The latest step in philosophic thought has brought to the point of recognition that a philosophy of the universe must take into account, and as a chief factor in it, man himself who constructs the philosophy. He may not stand outside and observe the phenomena at a distance and so interpret. The explanation must include and account for himself too. This is eloquently set forth in discussions in the last quarterly of The Hibbert Journal, 1907, and particularly by Editor L. P. Jacks, under the title "The Universe as Philosopher." Anthropology and psychology as branches of science, to be sure, are included in the sum total of an universal philosophy but, "Man's place in nature," and particularly his uniqueness as effective in the philosophy of nature, have scarcely been given their fundamental importance, and the differences and the incom-

petency of the varying systems which have been in vogue may be traceable to the inconsonant and the incompetent conceptions of man, and of his factorship, which is so large in the creation of the philosophy itself. Hence the fundamental and primal importance of the subject before us.

And the age, the hour is pregnant with soul thought. "What is man," etc., in the words of David, King of Israel, uttered several thousand years ago is today, and more specifically, the question of the nature and the characteristics of the soul, and even the vexed question of *life* is overshadowed or, perhaps, rather absorbed into the larger one of the soul.

The trend of scientific thought of the recent decades has been to give a physical explanation of life, a mechanical accounting for the cosmic phenomenon, with but a very dubious and inconsequential success up to this hour. This, however, has not pushed God out of the universe, or out of the living world, even. In merging the life problem with that of the human soul or mind, as is

evidently the result, the imminence of the presence of the All Mind has been emphasized. And besides, in lessening, if it be done, the mystery of life, and in bringing into greater prominence the soul as a cosmic factor to be interpreted, the area of investigation or battle-ground is narrowed or limited as to the dynamics of the physical and mechanical. For scientific thought will warrant the position that in dealing with soul we are removed farther from the gross and physical than with life.

Life, whatever it may be, has a physical basis in protoplasm or the living matter, and as a concept it is limited to what is possible only in relation to and in association with the physical. There is, therefore, some plausibility at least in the possibility of such interpretation in over prominence of the physical basis as to find life itself explained away, apparently. This, modern science (which may not be all scientific) has to a degree done. But in the question of the soul the area of ground for work is, not to say shifted, but changed somewhat by modifica-

tion, and the power and the play of the physical and mechanical are more circumscribed, while that of the psychic and higher is larger. In the presence of soul or mind, while still related, we are nevertheless less bound or limited in our facts and data than in the means and methods in interpretation of mere life. The physical factors and their activities, which are confessedly basic in interpretation of life, as a special force or otherwise, are not in evidence dynamically to the same degree, certainly, in solvement of the higher problem of the soul, and the validity of the distinction of soul and the physical is more apparent, and recognition more readily secured than with life in the scale of the balance. In other words, the soul is less competent of a physical explanation than is life or vitality.

It appears to the writer that the gist of the conception of the soul or mind—the former inclusive of the latter—as exploited in recent and present discussion of the soul, its immortality, etc., is not fully consonant with its true nature and character, as evidenced

by the facts of soul phenomena. Some fundamental facts are not fully recognized, much is assumed not consonant with soul facts and phenomena, and much of the soul problem is left uninterpreted, so that no theory of soul conception is even reasonably satisfactory. Braving the temerity of the attempt an essay is here made to present a view of the soul more in harmony with the facts, and with the status of man as a cosmic factor, and a fundamental factor in cosmic philosophy. In so great an undertaking it behooves to start rightly.*

Before directly attacking the problem let me explain and then dismiss, at least provisionally, the query in the title.

It is in consonance with the principles of logic to designate as our subject-matter, the nature and characteristics of the soul, but not *"habitat"* or whereabouts. *Habitat* or "seat" is not self-evident as inhering to the question without argument, nature and char-

*I shall have to use the terms phenomenon and phenomenal in graded and accommodational senses, to meet the exigencies of the metaphysics of the discussion, readily discernable and allowable, however.

acteristics do so inhere. So that association of habitat or location in *"seat,"* is both bias and confusion in the metaphysics of the subject. *"Habitat"* in the title of this study I have used querilly, and to discount its importance in consideration, because it is thus improperly connected in such discussions, leaving it, however, for inclusion in debate if the facts basic in the conception of the soul formed warrant or demand the same. Non-recognition of this cardinal principle in logic makes facile misplacement of basic considerations, so that a minor or incidental factor may occupy the place, and exert the influence of a fundamental, and the argument be vitiated at the outset, or the philosophy be false in its foundation thereby.

The bain and bias of *"seat"* as cognate with the soul in consideration to an extent prejudges the matter, gives unwarranted direction to thought, and entails limitations in orientation or point of view, with consequent abridgement of mental horison.

That the effect of this is dire, and seriously so, is seen in Haeckel's *"Monistic Phil-*

osophy," in the notion that atoms *"feel* and *think."* They are supposed to come together by "The Law of Substance" *"gushing," and* under the influence of *"lovers' ardor."* The idea is further materialized in a "phronema," and in "thought cells" and centers as the "seat of the mind." All this, however, and from the first, is a foregone conclusion and without argument from the bias of habitat in atoms. Now, the entity and phenomena, if there be the former of these two as to mind, are not immediately associated with the physical, and particularly not in so narrowed and localized a manner as the atomic and molecular involve—mind phenomena are not effected there, and in such a localized status as that. Physics and chemistry as modernly exploited fully account for molecular, atomic and corpuscular phenomena so that it is arbitrary and unwarranted to unnecessarily introduce and localize the more mystic psychism of mind here. A satisfactory explanation and accounting for of the factors and their motions in molecular physics is at hand, it is the more

multiplex and complex and, one might say, complicated, of factors and phenomena that mind is immediately associated with, if at all.

More grossly materialistic still is the notion of "thought a *secretion* of the brain!" And it is on a par of such thinking that certain physicians, who ought to know better, are endeavoring to ascertain the weight of the soul as it passes out of the body at death! The soul surely is not a fluid, or a thing of atoms and molecules. Why, a fair-sized molecule is only about one one-hundred-millionth of an inch in diameter, the smallest of souls could not domicile in such quarters, or put itself on exhibition on the basis of such proportions. The distinction of what may be termed the *entitally identical* and the *phenomenal* is a metaphysic of the highest importance in the conception of the soul, and having come to this point I may venture.

THE AFFIRMATION:

The soul is a *psychic entity,* which becomes *entitally personal* by or through the *functional physical organism.*

Look at the statement reversely. A physical organism, actively functional, the soul a psychic personality acmean in the phenomenon.

This involves that the soul and the life are in relation, in organic association—the soul includes the life.

Now, the essence in the conception of life is the fact and the principle of *organization.* In nature, and in the character of its phenomena life is organic, expressing not energy, but *quality,* though inclusive of energy. Life phenomena are energetical, but they are *organized* activities, and are unique in this fundamental particulate, having no counterpart in all known cosmic phenomena. And full grasp of this concept of the organic is prime and fundamental to an adequate conception of the soul. Hence I linger a moment here.

Life has a physical basis in bioplasm or living matter, and the life energy is made entitally phenomenal, consonant with its physical basis, in organized functional activities. Life phenomena as to its physical (a

distinction warranted by the fact of its physical basis, which is distinct from that of which it is the basis) originate and initiate in the protoplasmic activities. Life may designate the energy, organic the quality, this qualitative factor inhering to the concept of life, since the protoplasmic and all the physical processes accruing are organized or associational. And this concept of life, to which all its facts and phenomena bear testimony, no single fact contravening, of life as a potency organic in quality, is the *key to its origin,* as well as designative of its physical processes, and it is therefore in relation with prior life, and has been passed on from germ to germ, from cell to cell, and must be so in order to its continuance on the earth, nor is there any other mode of derivation, or of spontaneity.

The organic, therefore, is the associational, the organized and governed. System, relation, dependance even are characteristic of the organic. There are included congeries of functions and processes, associated in the whole, cycling and related and inter-

dependent in detail. The human body (as also throughout the plant and animal world) is the product of these organized phenomena, and is itself, and at the same time—during its entital evolution—the factor and agency in the effecting of the phenomenon. No function of an organism is achieved in isolation, for sectional relation and interdependance characterize the whole.

And in a large and cosmically general sense the universe is an organism, and is governed systematically. No planet can exist of itself, no planet or twin stars effect their phenomena independently, they act orbi-annually, many have moons or attendant bodies, and order and association obtain.

All of this—the specifically associational in the living world, and its entail of evolution in the functional and the physical—is dynamically of and with the germ by hereditary endowment. The life of the germ, and of the daughter cell is received from the prior living cell, so that, given the conditions in environment and the germ potential phenomenon comes to achievement. It is evident,

therefore, that the organism is potentially entital, in possibility to effect—"potency and promise"— (Huxley) before the body appears. All of this is comprehended in the organic as it applies to and inheres in life.

In the same manner—kind and degree—in like qualitative entity with property and power, with relation by association both prior and to proceed, the soul is potentially entital, and in association with the life germ, and in process and progress of evolution to entital personality. This conception of the soul's nature, its origin and entital identity is formed on the basis of the *organic,* which includes the evolutional and the hereditary. These are essential factors in any adequate conception of the soul, for it is *derived,* parentally and ancestrally and cosmically, trecking back through the potentially organic and cosmical. I introduce the following collection and collation of facts and considerations, a necessary repetition in brief instances, in evidence and support of the view of the soul here affirmed.

The argument in detail and cumulative.

CHAPTER I.

THE organic, which is associational and cycling in process and function, the completion of the cycle in activity of the physical factor achieving the function, veritably evidences two facts or points, first, that there is *purpose to an end* operating in guidance of the specific organic phenomenon; second, that there is distinction in kind of factor and phenomenon in the *physial process* and the *function,* the latter the outcome of the former. The distinction of the function is a matter of importance for use later in the study. All the processes and functions are in their congeries serial and progressive—in a word evolutional. The primitive and simple alike make possible and are effective in achievement of the more multiplex and complex in the processes and their attained functions. These are gradational, each group and series in interest of the

higher or that yet to be. This is organic, evolutional, and evidences the qualitative factor which is directive and determinative to the ends in purpose of realization.

We are, then face to face with a *psychic,* which is not a physical but a qualitative property, inherent to all life energy, and constituting the organic of life. Distinct in the concept from the energy or dynamic factor of the organic, yet of it and with it, this qualitative psychism constitutes the organic to be a potency to effect in achievement of the congeried, the cycling physical activities, with their functions on functions. It also marks a distinction in kind of factor and phenomena peculiar and unique to the organic or living. There are distinct lines of demarcation between the physical phenomena and this psychic, qualitative factor or organic property. Indeed, there is an intermediary, clean cut in difference in concept between the qualitative psychic and the physical activities putting the psychism on exhibition—giving it entity. I mean, *function,* the functional. No one looks for or

thinks of the purposive psychism operating in cell differentation or mitosis, as a particle or granule of nuclear *matter,* even if he suppose the qualitative property in concept to be embodied in or associated with such physical entity. To be sure, there may be initiation of force in action, or change of direction in active processes from certain points in locality, for cell differentiation in bone is not the same as that in a nerve ganglion, though both originate from the one germ cell. Cell proliferation and differentiation are by heredity in the purposive, and *"heredity"* to have any meaning is in the *organic* and the qualitative, not the physical or mechanical. A spatical concept is unapt of the organic, the psychic, and impossible as being strictly scientific, notwithstanding that on the basis of the organic initiation of physical processes takes rise from points that are local.

In like manner in the concept of the *functional* we are outside or above the region of the physical. What is function, and where located? Is it spatial? What are its dimensions? Even here we are out of

and above the sphere of the physical and material. These are distinctions with difference, and in kind, as the ratiocinative process makes evident. If one could conceive of function without first cognizing the physical factors and activities basic in its attainment, what need of the special senses and brain cells in the ratiocinative phenomenon in respect of it particularly? But I anticipate in the argument.

The point made so far is that in the organic the evolutional phenomena are *serial,* and *progressive,* and distinctive in *kind* as well as in degree, and that the *psychic* is neither physical nor functional, but is distinct from and above and magisterial in direction of both.

This qualitative property of the organic is *objective* in conception of its nature and sphere of operation. It is objective *of* the subjective organism, and therefore an equal factor and property of all organic life. There is the *purposive* in plant and animal and in man as at the zenith, in one word, in organic phenomena. It does not *originate*

in the subjective organism, but is a qualitative factor of each living thing and inhering to its status as organic. It is a property of life, and is of the germ, and is passed on with life and all it embraces from cell to cell, and from germ to germ. There may be seen origination of new centers of life activity in the cell nucleus, and within the already active living matter of the cytoplasm I believe it may, too, be found. All growth is from centers, and from within outward, a phenomenon nowhere else duplicated in all the cosmos, not to be explained on the basis of physics and chemistry, and only interpretable on the principle of an *objective psychism,* inherent to the life germ in its organic potentiality, sovereign and directive to complete organic evolution. All the involuntary of the more complex and advanced functions and processes, as respiration, digestion, circulation of the blood and streaming of other fluids in determination to equilibrium, and many others, all are effected under the guidance of the objective psy-

chism everywhere qualitative throughout the organism.

As already said full grasp of the concept of the organic will give the key to the origin of what I might term the entail of the organic, that is to say, all that is comprehended in and of that to which it is potentially competant. Inclusive of the organic is the property of life, and its perpetuation, with quality and potency automatic or self-directive. This as it came by heredity is secured by heredity to posterity. On the basis and principle of evolution the organic, inclusive as it is of life with the objectively psychic and purposive, is an advance in cosmic progress. This law and principle of the organic, the associational was in cosmic vogue prior to the appearance of life on the earth. The universe is an organism in this large and general sense, as indeed cosmic facts evidence in that relation and association in the purposive universally obtain, and coming to higher focus in concentration achieved the entity of the first germ of life on the earth.

It may be noted here in passing that the

above view of the *"spontaneous"* evolution of life on the earth is not in antagonism with the position taken by Professor Percival Lowell, in the article appearing in the Feb. issue of the Century, on "The Evolution of Life." The eminent author assumes the facts of carbon, hydrogen, oxygen, nitrogen, phosphorus and sulphur as in molecular constitution, or at least composition, in protoplasm, which no chemistry is able to evidence, as it is in all inorganic molecular matters. Further the well known authority states as facts the meteoric supply to our planet of matter by which the mass of the earth is formed, and out of which by evolution life arose. On this basis as satisfactorily scientific, the "spontaneous" evolution of the life germ is affirmed, meteorites coming at a later period, when cooling and mass were attained finding the germ of life already existant here. But why assume *molecular* constitution of protoplasm while science is not competant as demonstrator as a matter of fact? And why affirm the specific supply of matter "from which by evo-

lution life arose" as *meteoric?* This planet has possessed in abundance the six elements named as basic in living matter. These combined and *directed* in their activities are alsufficient to all organic phenomena of their kind, that is the physical, the physiological. Why the farfetched meteoric matter, with a supposed constitution favorable to evolution of a life potency, a peculiarity of meteoric character of which no conception is possible save in hypothesis, and which only shifts the riddle of life from our planet to the world or parent of meteors? We have on our own planet the stuff of which the physical basis of life is made. Focus in concentrated effectiveness the psychism in the purposive and directive, which is as diffuse as all cosmic motion, and we are magisterially competant to spontaneous evolution of our life germs, why not? Here, then, is a satisfactorily scientific basis for the true spontaneous evolution of life, at the conditional and opportune moment, say, about twenty millions of years ago.

And what a magnificent evolutional con-

ception of Mr. Lowell, of the evolution of life in the deep seas, with food specific to the primal life before plant and plant-eater appeared!

Returning to our argument, it is cardinal in our conception of the organic that the associational is regnant effecting the coming into entity of the varied factors, their potencies and qualitative properties as they become in demand for the evolutional moves onward and upward. And the distinction in kind of these—factor and process— is fundamental. The physical process, the function achieved with the phychism directive to both in the special and unique phenomena of the organic, these are by no means the same, witness our labors in accounting for the origin of life. The physical factor and activities evidence the fact of life, but are not life. Nor is life *function*, tho this is indicative and expressive of life. As an intellectual concept life is the organic energy or potentiality having its physical basis in protoplasm. It is associational with the prior, hence the hereditary, the entail, evo-

lutionally, of the past. Life as an entity is the heir in entail of the cosmic in embryologic of the organic.*

The general principle of "directivity" effecting the organic phenomenally was and is active in the relationship of all cosmic factors and phenomena, and as already seen, coming to specific effect in the new and unique phenomena of the organic. Thus this is an advance in evolution grade from the general to the special, and in the more focused maturity of the psychic directive agency. This is in evidence in the evolution and growth of the body throughout its embryologic stage, and entrance upon mature organic functionalism in the after-birth life.

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* Since this paper was first written there has been published in the Hibbert Journal, Oct.-Dec., 1907, an article on "Directivity," by Professor G. Homslow, who speaks of the word as coined by Professor A. H. Church. I find the term aidful in this discussion as expressive of what I have termed objective psychism, using it in the larger and more general cosmic sense, particularly.

In this it is entirely *objective* in character as in all plant and animal life. This objective directivity is more specific in phenomenal effect, and more apparent than in the more general cosmic drama, and hence to be designated as objective psychism, and also as precursory to yet farther advances. This objective psychic and qualitative factor, ubiquetous as the cell protoplasm, is the competent directive agency to the needs-be of all organic phenomena up to that of the human, and to the needs of the latter organism up to a certain point and period, and this, as hinted, preparatory to and necessitating the farther advance. Necessarily there are localized centers where the directional motion initiates, and here and in this is our factor of heredity. Whether there be a physical factor embodying these guiding impulses in chromosome or what not (bioplasm is a physical basis for life energy) may be matter for yet further research. But in all of this, I believe the life property of irritability, inclusive of almost infinite versatility in resource of response, will be found to be a

large factor in interpretation of the problems thus raised.

After the embryologic and preliminary infantile, and on into adolescent and adult life, no new or additional functions of the physical life are brought into existence, only progress in development and maturity to the higher and more complex is seen, and initiation in activity of that already potentially in vogue. No voluntary functions, or voluntary effort in control of function appears in the initial stage of sentient life. But after the first few weeks in after-birth existence, when the organism has come to its kingdom in mature functionalism, at least sufficiently so for the great purpose, then *a new phenomenon initiates.* This is *entirely psychic!* in kind and characteristics. Instrumentalities made use of in phenomenal expression are, of course, physical and functional, itself is neither, but magisterial to both. This is a *subjective psychism! This is the soul!*

The soul as a subjective psychic entity originates nowhere, and at no point in so

far as any physical factor, or even function gives indication or clue. Certain phases of the new phenomenon, the psychic drama, have association with the physical factors effecting the functions of the organism, and these are in initiation of the phenomenal of the new entity. Beyond these, or save in these neither factor nor function of the physical is in evidence as being immediately a part or factor of the new entity coming on to the stage of action. These are the indubitable facts and fundamental in the soul phenomenon, giving validity to the conception of the soul as a subjective psychic entity. This concept of the nature of the soul, and view of its origin and characteristics are to be made evident as consonant with the approved facts and data of mind phenomena, no legitimate facts contravening this, in the briefest manner and largely suggestive, in the further argument in this study.

CHAPTER II.

IT must be well borne in mind that the basis of this conception of the soul is the concept of the organic or the associational relating, fundamentally, the present in cosmic factor and phenomena with the prior. This is vital and fundamental to the evolutional. This involves the homogeneous as preceeding and giving issue to the heterogeneous, and the general becoming focused in the special. These are thought factors competent to the giving a true metaphysical interpretation of the heretofore soul puzzle.

And further, it is emphasized that this is a new conception of the soul in that the first view suggested is as to its *subjectivity* in distinction to the *objective* psychic directivity which is qualitative of the omnipresent cell protoplasm. This is not a local or a localizing concept of soul, it is, however, specifically an individualizing of the soul, as it is meant to be, and as all soul facts do testify. The *subjective psychism,* which

constitutes the soul and mind, comes into entity in and by means of the individual organism, the evolution of the soul giving entity and identity at the same time. Symbolical of this is the prior phenomenon of the evolution of the physial organism. The embryologic evolution and growth of the body is effected by the functions and processes of that identical body while in the very process of evolution and development, so that a fetus of a few weeks is complete as an organism, and its growth is simultaneous thruout, generating its own heat and energy in a real tho its own fashion. Potentially the organism entire is embodied in the germ—in potency and promise.

So of the soul. The soul and the life energy are in association, cosmically, with all energy and psychic directivity, and evolutionally in and with the organic objective psychism. That is to say, that the objective cosmic directivity is specialized in association with organic energy, or life, in objective psychism, and with a further and evolutional specialization of the psychic in *subjective*

or *soul identity*. Cosmic psychism focused in organic functionalism in plant and animal phenomena, is thus still further specialized in *subjective psychic identity* in the human soul.

Not that the subjective superceed the objective in the human phenomenon; a new, a specialized phenomenon originates as such which, however, while cognate with that which is regnant in the physical organism is, nevertheless, superior by focus in special, acting consonantly a la all evolution.

So that the soul as subjectively entital in individuality or identity is by evolution, like as the physical organism, tho by evolution in advance and in special. The soul *originates* in its *germ* conception. Organic in nature, and thus in relation with life, it is conditioned by heredity. Cosmical by organic association the soul is in relation with the physical organism by which its entail of psychic hereditary potencies are possible of phenomenal attainment.

The fact of heredity as a principle make it impossible (as a scientific problem) that

the soul ready-made, so to speak, should come into or take possession of the body using it as its instrument or organ. The organic functions are conditional to the coming into entity of the soul, and at the same time the soul gives identity to the man in the bodily organism.

Sir Oliver Lodge says,* "The soul is that controlling and guiding principle which is responsible for our personal expression and for the construction of the body, under the restriction of physical condition and ancestry. In its higher development it includes also feeling and intelligence and will, and is the storehouse of mental experience. Life is not matter, nor is it energy, it is a guiding and directing principle; and when considered as incorporated in a certain organism it, and all that appertains to it, may well be called the soul or construction and controlling element in that organism."

Now, unless I misinterpret, this embodies the view and position which I am strenuously antagonizing, that is, the assumption of soul

*See the Hibbert Journal, Jan., 1908.

as something made already to hand, or like Melchizedec without origin or descent in his order. Of course I could have nothing to say save on the basis of evolution, which permits of postulate of the *First Cause* alone. With feet planted firmly upon this great cosmic principle it may be confidently affirmed of the soul that it too is an evolution, fact and factor. Nor may it be that soul and life are synonymous. Life, mere life is diffuse, abundant in plant and animal, so much so as to be commonplace, if not cheap. Too cheap for every life to carry any kind of a soul. Thousands of snowflakes are an abortion to one that comes to perfection in formation. Of fish-spawn, if one in a million of the eggs survive it is doing well. The million save one, could not have been freighted with souls, or what would be cognate to soul concept.

Life and soul are distinct and different, not only in mental concept but in identical entity and cosmic factorship. This is more consonant with its dignity in status as a cosmic entital factor to be taken into account

in an universal philosophy. Rather, life is a grade of organic factor preliminary in soul evolution. Soul and life are both organic, and cosmical in relation and in origin or derivation, soul being a later and a higher evolution in entital identity, and in the unique and specialized subjective psychism in the new phenomenon, *man*. It is *subjectively* psychic by dint of parental and ancestral heredity. The soul is in immediate association by means of parental heredity, for life is from prior life, even to the individual cell, and with the universal phenomenon by the larger ancestral and cosmic heredity. Life is impossible as a scientific concept or as an entital fact, apart from its organic or associationalism. Its energy and its qualitative property are by its heredity, and there can be no synthesis of physical matter with potencies in organic activities without the prior creation or "jumping of the claim" into the prior parental, ancestral and cosmic hereditary energy and directivity, or objective psychism. On no other basis may the synthesis of living things be achieved.

The soul, therefore, and the position is scientifically based, is inclusive of life by cosmic ancestral and the immediate parental heredity. Certainly, "the soul is the controlling and guiding principle," and even in the construction of the body, but in a sense and manner needing explanation. Life, embodying as it does the qualitative factor in objective psychic directivity, is competent to all the organic phenomena in plant and in animal until *man* comes on the stage of action, and here and now a new phenomena originates in the coming into entity of the subjective psychism. With the facts and data of life and mind before us particularly the data of heredity, the soul is seen to come into entity as such by germ conception, the creation of its identity coming to focus in completion here and now. Each soul is what its parental and ancestral heredity condition it to be, subject, of course, as in all evolution, to its environmental dawning or coming into entity, and its progressional determinants.

CHAPTER III.

The Dawning of a Soul.

THE coming into entity or dawning of the subjectively psychic soul is *objective* to other souls. This is facile of observation after the first few weeks of birth-life, and continuing there a number of years, more or less, subject in a serious sense and degree to the manipulation of the mother's influence and hand. Something, though little as yet, is known of the control and direction in heredity, of which I do not now speak, but only of the subjective phenomenon in its initiatory in identity. The soul will be what its ancestrol and in particular its parental heredity renders it competent to, subject to the environmental influences and determinants.

Each soul or mind is different as a personality from each and every soul that went before or that may follow, the characteristics of each being determined as already suggested. From every viewpoint man is all soul in essence, the mind being a congeries

of faculties by which the soul becomes phenominal as an entital personality. Being organic in nature and cosmically associational, the soul comes to its kingdom in personal identity through the channels of hereditary descent, the focused stream being evolutionally extended in each instance, making it absolute that this must be the soul's first appearance as such, as well as determinant in the dawning.

Preparatory and initial in this on-exhibition stage of soul evolution are the embryologic and birth epochs, with several weeks of "sentient" life in functional maturation. Then the *subjective* asserts itself. There is not as yet competence to the *"I think,* therefore *I am,"* soul phenomenon. Self-consciousness is an experience in the farther development or advanced soul evolution. The embryological and adolescent and adult stages of physical life are more than symbolical of soul dawning and evolution, and a subjective or self-consciousness is not at once attainable, much less made phenomenal or expressed objectively. The initial stages

of soul growth will be evolution moves from the simple to the complex as the facts in opening life show. Consider these.

A distinguishing characteristic of man is his so-termed *"gift of language."* But there is nothing in the nature of a *gift to him* in this, for this is so fundamental a part of himself that but for this he could not be at all. As the "logus is related to the universe, . . . is that without which it does not exist" (Sir O. Lodge) the logos is of the essence of the soul, and by it the soul comes to its individuality. The logos in man is more than speech or language—the word spoken—it is the psychic or subjective soul power in the creation of language, in formation of words, and in the concept of idea or thought necessitating and giving birth to the words in expression. Percept is prior in subjectivity in soul evolution, and is dependent for its initial upon the physical, the senses, and as a physician may know better than any other man (not to say woman, the mother), the sense of touch (Helen Keller's one equipment specially) is the first factor

in medium of communication or introduction to the objective world.

The life property of *irritability*, which includes power to respond to environment—to stimuli—is active in initiation of all life phenomena, and this, again, is more than symbolical of soul activities in the functions of the logos. As every practising physician has a thousand opportunities to observe, the touch of the lips of the babe to the breast of the mother awakens, calls out the first expression of personal psychism on the part of the babe. That this is a *subjective* phenomenon, as I am maintaining all mind is, I have no direct facts to evidence. The apparent, certainly, same phenomenon is observable in the young of all mammals, of course. But I have indirect facts and data to indicate a psychic response inclusive of more than the merely objective psychism which may fully explain all of the problems as presented in the animal below man, there being in the human a *nascent* subjectively psychic response. There are micro-organisms, whether plant or animal science does not

pretend to determine, and these are necessarily nascent or incipient psychisms with preponderance all in one direction, yet of so extreme a metaphysical character as to deter the modest from loud asseveration.

It may be ventured, however, even if diffidently, that there is the closest association of the sense of touch with the functions of the logos, at least in the early stage of soul dawning, or the coming into vogue of the subjectively psychic mind. What means it that Helen Keller, with but that one sense, with that of smell, is an educated woman? By means of those two senses all the avenues to and from the soul are opened up, and percept and concept to all higher evolution of soul experiences are the treasures of that splendidly equiped woman. The logos, with all that it involves is in touch with the sense of touch, and competence to all subjective psychism follows, notwithstanding the limitations of the objective in her case.

Response to touch holds the field for a time in the new born babe, and not so many days after sight adds to the complexity of

the psychic or mind play. An *"attractive"* object is the stimulus, a bright light, a strongly colored thing draws the *"attention!"* The whole body is thrilled and vibrates. This is not all muscular, these vibrations are *nervous*. Does any other young do this? Yes; no; it does more; it does not do as much, and all answers are correct. Do the muscular and the nervous, that is to say, the physiological and life, explain all we have here?

But observe further. Thrilled, vibrating from head to toes the babe thrusts out its hands and fingers. What for? is there *purpose* in these moves? Is it to grasp and hold it, to possess it? No indeed. It does not *grasp* the object, if near enough it touches it, it pushes it, communicates, talks to it in the incipiency of gesture language.

How different from the kitten of as many days old. It runs after the rolling ball of worsted, grasps and holds it for a time, then lets go and does not know there was such an object in existence. In this respect the kitten is in advance of the babe, who could not

co-ordinate its muscles by its mind, or *subjective* psychism—the animal, way in advance, is complexly competent in its *objective psychic directivity*. A colt or a calf is equipped from the hour of its birth in virtue of its *objective* psychism, and vastly in a superior manner to the human animal. The most illy equipped of all living mammals, I might say, animals, in its infancy, is the human. The problem of the prolongation of the infantile period in human life elicited from the late John Fiske large interest, and ingenuity in interpretation. Here is the true solution. The tenure of dependence and incapacity of the earlier months and years, is in interest of the coming reign and dominance of the soul. In the animal below man there is no coming soul; and whereas in man the objective directivity is less in demand with that in view, it is also less in dynamic operation, since so soon will the subjectively psychic be regnantly dominant.

The kitten's superiority to the babe in this regard, and which is marked, is thus accounted for, and many problems solved

otherwise puzzling, as witnesseth much pseudo-science.

Is there not much to indicate that the babe's first movements here have origin in its *"logos,"* in its incipient ideation function, with aid in gesture language? However one determine as to nascent mental percept through the sense of touch, that may at least have been the forerunner in scanning the track for the passage of the nerve impulses to come when connection to percept of the physically objective should initiate the nascent in the mental drama.

From now on the path in soul development is clearer, notwithstanding that the course is from the simple to the complex, as again a la evolution, for this must be kept in mind.

CHAPTER IV.

AND here a step further must be taken. The relation to and association of the soul with the body is *functional,* not immediately with the physical. The distinc-

tion in kind of factor and process of the physical, the functional and the psychic, has been noted, and is particularly important in regard to the subjectively psychic or mind. The gist in the conception of the soul hinges here. A function is the product or outcome of the physical activities by which it was attained. And as the physical processes were basic to the function, so the functional is basic to the soul or mind. The soul is not a function of the brain, as digestion is of the alimentary organs. Such a view of the soul is utterly incompetent since this ignores its heredity. The soul is organic, and associational with the cosmos. The psychism of the soul is cosmical in origin, and its identity or individuality is by cosmic, ancestral and the immediate parential heredity. The soul is of the functional, though not a function, the organic functionalism in integrity and maturity is the basis and condition of the soul entity in personality.

Functions, too, are from the simple to the complex, from the homogeneus to the heterogeneus. A simple cycle of grouped physical

movements achieves a simple function. More multiplex the physical factors, and more complexly grouped and cycling the activities, the higher the grade of the function effected. Some functions are only accomplished on the basis and condition of groups of lower and lesser functions, as digestion, or sight, and without the lower and contributary the higher would be unattainable.

And these functions as they rise in complexity of condition to achievement are progressively *away from* the physical and material, and toward the more purely functional. This on the basis of evolution is progressively upward, until one comes to functions whose physical basis is far off and nearly lost sight of—for instance, the rapture on contemplating the sunrise at the summit of Mount Blanc, or in listening for the first time to the incoming tide at the seashore in the evening, and soul engrossment of the awe and magnificence of the experience. There are functions attained only on

the basis of function as its immediate efficiency.

The soul, which is subjectively psychic as a phenomenon, is only possible on the basis of these functions and in their congeried and grouped complement and maturity. This is why the babe of a few days, and during the first few weeks does not sit up and look around and begin its soul life activities, these functions are attaining their complement and their integrity of balance.

The *"logos,"* a soul faculty and power, is closely in association with the *functional* of the organic physical equipment, because of its need and use of the special sense provision of hearing and of speech organs, with nervous accompaniment. The percept must be put into concept, and in this is nascent ratiocination, involving ideation and word concept and formation, creation really, before even little progress can be made. The immediate in association and co-operation is the mind with function, and function of complexity in grade, as of sight and language, these being functions effected by functions

in congeries, and achieved in the onset by physical processes themselves grouped and cycling.

Only in this comparatively remote sense may the mind be associated with the brain, for the brain is the organ of *action* (and action in the physically phenomenal) and not an organ of thought. Mind is expressed in parity of its nature and status. Mind is magisterial of *function,* it has no organ, its immediate association is with the *functional,* whose basis is of the physical basis of life.

The soul is *subjective,* it originates in the entital personality and is effected in and from the man. If it were *objective* as a psychic factor it might perhaps be located, and have a *"seat."* Being *subjective* as a psychism, and *functional in base,* its function cannot be located, much less itself.

On observing the fish one sees that it is competent to orientation and "peripatetics" apparently power of directivity located, certainly issuing from its tail and fins. The ass puts its proverbial stupidity on exhibition in its four hoofs, which once planted

he will not budge until he "has a mind to." The mule, a domestic advance in evolution, and with psychic characteristics just as marked, is content with two hoofs, which he plays quantitively in reverse proportion to that of his parent. However, whether localized or not the psychic directivity is *objective,* and has local points of initiation by means of the nervous system and the brain as the organ governing the physical or special muscular activities.

The bee, the ant (and much lower organisms) are supposed to give evidence of intelligence in strategem, and of choice far superior to that of animals much higher in the scale of evolution, and even beyond that of the animal next to man—the ape—whose brain is almost the counterpart of man's, which it should be as the organ of action, not of thought. With all his wealth of brain endowment he is utterly incompetent to the complex and apparently concerted and strategic activities of the bee and the ant. On the basis of the brain as the organ of mind, and intelligence of lower organisms,

and the fiction of the animal mind, their simple problems are insolvable, in spite of the wealth of learning and skill being lavished upon them.

On the basis of this principle of *objective* psychism as against that which must be subjective to the organism, many problems of the impossible so-called animal psychology are facile of interpretation. Essay in the solvement of these in "The Behavior of Lower Organisms," "The Dancing Mouse," "The Animal Mind," etc., entirely fails, notwithstanding the eminence of the authors and the skill employed. The two latter books are said to be "instalments of a series on animal behavior . . . which might give them a place in courses on comparative psychology such as the frog holds in courses in comparative anatomy, . . . for use in American Colleges," which proposition gives animus to the demurrer here raised. What parity is there of frog comparative *anatomy,* and mouse and other animals, and still lower organisms, as to their so-called comparative psychology? Animal "*psychol-*

ogy" is a mere assumption. No concensus of its scientific acceptance is attained. "Among animals, the fuller developments of instinct and of intelligence *exclude* one another" (M. Bergson, a recognized high authority on the questions involved). In the present state—*subjudice*—of the problems involved in acceptance of animal psychology as a doctrine, the use of the terms "behavior of lower organisms," in the forced and misleading sense inevitable, "steals a march," so to speak, on the opponents of such doctrine. And to teach the at present debated matters, which are necessarily crude and tentative only, as science in American Colleges, is surely too premature to command the approval of American psychologists, and is most certainly inconsonant with the severe scientific spirit.

The conception of the soul cognate with the "mechanism" theory of life as a phenomenon is in the extreme narrow, and inconsonant with the nature and evolution grade of the thing in question. The *soul as man* is the only evolution conception possible.

Soul as ameba, as ant, as elephant, as ape, is inconceivable, without man to hint and say, perish the thought! There is no "missing link" between the monkey and man! What can be missing with his anatomy and nervous and brain comparative furnishing? He lacks nothing but the *mind, the soul.* No link is missed, man is the next evolution move above the ape. Give the monkey the focused cosmic psychism in organic and physiologic psychic directivity (which he has equally with man, witness his brain endowment) but one advance further, in evolution move from the general—or objective psychism—to the special, the *subjective*—as this study exploits, and the monkey is every inch *a man.*

Popular conception has drawn too hard and fast lines in understanding of the "links" as lines of demarcation in evolution progressive moves. This is owing to the gross "mechanism" hypotheses in vogue, which entail limitations with baneful results. On this gross and limited hypothesis, to be sure, a *"link"* is needed, since the ape has no soul,

and man's is so great in present potencies and larger promise. Yet it is a fact that no "link" between the ape and man is conceivable, no equipment added to the brute which would be an advance toward man but the mind itself, which would constitute the *"link"* man. What is conceivable, which added to the ape would make more facile the evolution of the soul or mind in that animal? He has touch and tongue sense, with nervous system and brain a plenty, what could be added to make him competent to mind development? We know well enough what he lacks, which if supplied would constitute him as competent to soul and mind phenomena and experience as man. What the ape needs is the *"logus!"* but that is not a matter of *"links"* or *mechanism.* He has all the so-called *"mechanism,"* the *"machinery."* He has not the *"logos" faculty,* that is a functional quality and power. Here we are above the world of the material and physical. Why could not a monkey have that as well as a man? Let science answer, I can't. Given the *"logos"* faculty and power, what

would hinder the ape from being a man? I know of nothing, let science raise the demurrer.

It must, therefore, appear that the immediate association of the soul with the body—the mediate instrumentality—is of the nature of the *functional,* and there is no "scent" of the soul or mind lost in the brain (Hugh Maccoll, The Hibbert Journal). The soul is amenable to search by *observation,* and that in the sense and by means of *subjective* psychicagency in cognition of the subjectively psychic when transformed into or made objectively phenomenal. This introduces to the final chapter or link in the scientific presentation of the argument.

CHAPTER V.

IN determination of the exact relation and association of the soul with the physical organism, another important phase of the question presents itself. This has seemed not to be fully recognized, if at all. A large array of facts and data offer themselves as modifying, if not radically changing inter-

pretations that have too readily passed muster. I speak of the *phenomenal* in the sense of the on-exhibition of mentation and soul experience.

Soul psychism in self-conciousness (for we have now reached the "I think, therefore I am" stage), and in *subjective* thought—thought originating in *this ego*— (mark that) with joy and sorrow, love or hate, in ratiocination process to purpose and will—all of this is subjective, and may be and remain non-phenomenal. This subjective and active soul and mind experience and phenomena (in the higher sense in use of the term) may be *"in recession,"* so to speak, in the sense of being non-objective, non-phenomenal in the grosser sense and usage of that term. This subjective soul experience, exhilarating or otherwise may be kept non-objective by the putting on exhibition of other mind expression—the joy, sorrow, love, hate, purpose in will, may thus be hidden or kept subjective. The subjective and objective, therefore, are veritably distinct, at least in our concept or thinking and knowledge of them.

Now what facts are there to indicate association of *brain action* with this *subjective* soul phenomenon? or to suggest dependence upon brain activity as instrumental in its achievement! If this had a physical factor necessary in its attainment why may it not be located in the pineal gland, or the solar plexus, or the oscalcis, or finger nail in so far as any known facts or factor indicates? It is only when these *subjective* phenomena are made to be *objective* in laughter or tears, in purpose expressed by tongue or pen or otherwise, that brain factorship is in requisition, and as *motor* instrumentality—brain, the organ of action. Percept must and does preceed concept in the incipiency of mind action. But in the higher and advanced evolution in consciousness is this at all in evidence in much of soul life? Is there a shaddow of evidence in facts of association and dependence—or either one—of soul with brain cell in any soul or mind phenomena save in that of the *objective* or *on-exhibitional?* This always involves physical action and not merely abstract soul or the sub-

jective. It is following a will-o'-the-wisp trying to locate mind in the brain.

Sight or hearing or any sense phenomenon is not strictly a mental faculty or function. In its basis it is a physical process, achieving a life or organic function, and in the metaphysics of it the mentation is something higher yet. Here the physical has association with the mental, as we have seen, because of the instrumentality of the motor activities. All of this, the physical and functional, transpires in his degree in the dog or canary-bird. The objective in sight or sound by means of an afferent impulse is conveyed to the brain centers and elicits such response by efferent instrumentality in motor action, according to the competence in irritability of the dog or bird. No evidence in fact appears of more than this, and this is accounted for and explained without introduction of the *subjective* in these animals by the physical and the functional with the related objective psychism in directivity. In man there is the additional *subjectively* psychic—the ego.

Man as soul is in relation with the physi-

cal in mediate association, but immediately with the functional. The physical makes possible and is effective in the functional, the latter being conditional, and giving issue to the subjectively psychic. No such conditional and co-operative factorship obtains in regard to the objective psychism in the physiological of the organic phenomena. The same quality of directivity operates in the special activities constituting the organic as in the cosmic, and in the same manner, save that in the organic the psychic qualitative factor is in more focused specialization. In its further specialization evolutionally in the subjective soul or mind, it is so unique in character and agency as to constitute a new cosmic factor, effecting a new and original phenomenon. Having come into entity by the evolution conditional factors and functions, its cousinship always with the functional and not the factors, the association with the former is more and more in evidence, and to the limiting of the dependent relation with the latter. That is to say, in partial repetition for the sake of clearness

and emphasis, that the physical and the functional permit the coming into entity and give issue in objectivity of the subjectively psychic, the relation and association continuing throughout organic life, but with waning intimacy of dependence upon the lower, the physical. This marks that the purposive in the association of the soul with the physically organic is first, in interest of the coming into entity of the soul ego, and second, in interest of association with other egoisms like itself limited by dependence and relation with the physical. The intimacy of association with the physical grows less in proportion as the dependence wanes, and this as organic life is extended.

Now an important and pertinent question arises. The soul having come to its kingdom in entital subjectively psychic personality, what further need of the objective, I mean the gross phenomenal, save, as already hinted, in interest of association with other and like egoisms, equally limited by association with the physical? I have used the terms on-exhibition to more than repletion

with this in mind throughout this study, particularly wishing to emphasize that the objectively phenomenal is only the temporary, and incidental to this tentative and physical life, and also and very largely in interest of association with other souls equally limited temporarily and incidentally. Full place and play have been allowed for these physical and objective factors and considerations in the coming into entity of the ego by their means, and the consequent needs-be of them as said, temporarily and incidentally, the special senses putting in communication with the external world, and with other organisms. This attained, need of and dependence upon these as instrumentalities grow less and less as evolution advance gives competence to the higher—the subjectively psychic—and to the more purely soul acquaintance and intercourse with other souls as such. The step above the physical is to the *functional*, the highest competency and power of organic life, until the new or subjectively psychic in the organic drama begins. And

this step above and into the functional is conditional and instrumental to the psychic.

And what is the secret in the functional as giving instrumental competency to the coming into entity of the soul egoism? What will account for and explain the facts in this new phenomenon? We may only turn to our conception of the organic with its essential associationalism, not omitting, however, the ever aidful interpreting factor and master key evolution. The organic in relation with and in origin by the cosmic gives energy and qualitative directivity to the physiological. The organic involving the relational or non-sectional of life phenomena gives the congeried and cycling of both physical processes and functions, as instrumental to the acmean achievement of the purposive in the complex organic phenomenon. And the evolutional in unerring moves from the simple to the complex, and from the general to the special enterprets complexity in congeried functionalism as conditional and instrumental in soul evolution. The congeried complexity in function

has attained the acme in disturbed equilibrium, which is always precurser and agency in advance in life or physiological processes, so in this higher range a new era in progress opens in the unique phenomenon, the ego or soul.

Now, drop the lower, the physically instrumental, why not? and behold the soul! a subjective psychic entital cosmical identity. Identity, that is to say, individuality, with unique characterization is fundamental of soul concept. Hence, there may be no incarnation or reincarnation of the human soul prior to initial appearance in earth life—this must be scientifically impossible. Whatever of the "mystic" may be allowed in regard to "reincarnation" as a doctrine, or as to incarnation as a fact, science of a surety discounts the scientifically impossible. And since the facts evidence that the *identity* of each individual soul is immediately determined by parental heredity the impossibility of a prior existence seems a foregone conclusion. There seems to be scientific possibility for but one authenticated case

of human incarnation, and that in the instance of Jesus the Christ, and that only on the basis of the true and real virgin birth—which I have discussed elsewhere. These questions, however, must be left here.

Identity, but not fixity or locality in space, is cognate and fundamental to soul conception. One cannot give the limitation of locality in strictness even to his concept of *function*. Having filtered the soul of the material is it less entital in thought or essence? The gross and physical in soul concept is assuredly the tentative and temporary.

The facts and distinctions here marked are the key to the interpretation of the problems of diseases of the brain, with their involvement of mental condition and expression, and those of senility in old age. There are no diseases of the *mind*. These may only occur in the *physical basis* of the mind. The *effect* of these so-called mental diseases, which have their bases in the physical organs and structures of the body, interfering with their functions, is a different and more complex question, involving, as it does,

a higher kind of phenomena than the physical and the functional—the psychic. The basis of a so-called functional disease is in the physical, and conception of *"disease"* is inseparably connected with the physical making the functional possible. Of course psychology, strictly within its own sphere, has to do with the psychic, and knows nothing, has nothing to do with structural change in degeneration of brain substance. The simple psyche concept is not formed on the basis of chemistry and physics, with atomic and molecular involvement. And should the facts exploited in this thesis find further corroboration, and the objective, or onexhibition of mentality alone be found to have relation and dependence upon brain action, psychology as now understood will remain mostly unaffected by the change in base—so far—evidencing the distinction in the problems of physical disease and mental change or aberation, say.

The mind problem must be attacked from the standpoint of its higher and more complex kind as a phenomenon, and the merely

symbolical of accommodational use of the terms employed must be emphasized. There are no affections, disturbances, abnormalities of the mind in its purely subjective existence and operations that have approved scientific facts in the physical to evidence.* Lesians of nervous substance in lobe or convolution, or ganglionic cell centers, with alteration structurally, and deterioration qualitatively, these are well known, and that they effect disturbances in sensous and motor activities, and the onexhibition of mentation —that is to say, mind activities which depend upon these physical instrumentalities for their creation and expression. What effect otherwise have such lesians and physical conditions? And what effect upon the

*The "autobiography" of Helen Keller, now appearing in The Century Magazine, throws much light upon these questions, and strongly supports the position of the present writer. It is too premature to speak decisively of the important investigations and experiments of Professor Gates, of the Smithsonian Institute, Washington, D. C., who speaks of mental emotions, anger, etc., as causing the production of poisons in the body secretions. This does not necessarily affect our questions.

purely *subjective,* that which is to, or may, remain purely subjective, the non-objective, and which may be independent of the immediate sensuous and motor of the physical in the objective of mentality? These are metaphysical questions in a high degree, but they are indispensable in the solvement of these problems. And no facts as yet adduced show immediate, necessary relation to and effect of the one upon the other.

The mind is often seen to be unaffected, save as above specified, when a sudden removal of the cause of the brain disturbance, after long continuance too, results in a manifestation of mind unimpaired and unchanged. Instances of permanent change of disposition are recorded, to be sure, and a point not easy of dismissal, seeing that we are limited to and by the onexhibition of mentality so largely. We have to depend in much upon the symbolical and the accommodational, not only as to terminology in expression of ideas, but also in concept and formation of the ideas as to these specifically psychic matters in consideration.

Clumsily convert a piano into a melodian, the music elicited would be different and not to be compared with that before the change in the instrument. The artist musician might remain unchanged, for a time, at least; but would not it surely drive him crazy? Every alianist physician has patients exactly in the condition of that unfortunate musician, or much like him, anyway. And don't they get "mad?" He thinks correctly. He knows the correct thing to say, makes the effort to say it, and says it correctly from the *subjective* basis, and so *thinks* he has. He is at the subjective and you at the objective end, and in the specific instance they are not the same, and the objective is at fault, and the subjective thinks the stupidity is all yours. First he is impatient of your stupidity. Then he becomes obstreporous and "mad" and ungovernable, and all the while he—the subjective—was right, and he knew it, it was the *objective* which he did not know, and could not know, that was wrong.

When we come to investigate the question of the effect of the continuance of these

conditions upon the "disposition," say the subjective psychism, we have the question raised several figures. The brain lesion is there from the first. The functions of those nervous organisms are interfered with from the first. Soul, mind is based upon *function,* not immediately upon material motion of body or brain substance. In "permanent change of disposition" in specific instances only, we have to do with repeated and continued interference with *functions,* and those the highest, the most complex, those which are magisterial in the sensuous and motor activities of the organism as such. These are the highest of all bodily functions—sensory and motor—closely related to the conscious and willing mind, and upon which the mind is really dependent for power of *expression* of itself. Lesian of the material brain affects its function, this affects the sensory and motor of the organic phenomena, and this the objective or onexhibition of mentality. This is as far as our *facts* permit us to go. The subjective—the mind proper—is above and beyond the objective

of mentality. The basis of this, immediately, is *function,* and a function is not entital as is the physical which achieves it, and our *"facts"* give out in persuing the question of the soul right here.

What effect then has the brain lesian on the mind? None, immediately. What effect has the disturbance or destruction of the cognate function? Immediate and marked interferance of the onexhibition, or objective of mind phenomena, and all of it which relates to the sensory and motor phase of mentality. What effect, then, may these functional and objective phenomena have upon the inner and higher yet, the *subjective,* the egotistic or soul? None that may be traced or evidenced on our present line of investigation. We step up into another region, and our platform and standpoint of inquiry must be raised and enlarged.

Psychiatry has much to say in regard to the matters in review but it is all on the one side, it has solely to do with the objective of mind phenomena.

Now age in senility is manifest precisely

in the same manner. In regard to the subjectivity of the soul, and that is its real status, senility is inversely as that of the objective or the phenomenal. As age lengthens the tendency is more and more to the introspective, to live within. The power of reflection — introspective — grows stronger with age, which is inconsistent with the principle of senility. Is the part of the brain supposed to be in activity in the "act" or experience of introspection and reflection localized? Where should one look for it? The thinking that would bring into requisition the aid of memory, of a person, an event, which involved at the far off time the use of the senses, would have some suggestion of locality in the center giving origin to that nerve tract, but only so far as the sight of the person, or sounds of the concert attended at the time were concerned. Those would be merely incidental or contributary to the intellectual phenomenon.

But in age and senility those are the phases of mentality which are affected, the sight, the hearing, the use of the tongue and

limbs, and the memory, but with this to be marked, the memory which requires the use of the senses. The song heard the other day is forgotten, because closely asociated with the physical sense organs which are senile. The song of fifty years ago is "remembered" as if heard the other day. Why the difference? Is this a hard question to ask? It certainly involved the material sense of hearing at the time. It cannot depend upon that now. Nor may it be explained on the basis of "layers of memory cells" (like "records" for a phonograph?). Senility affects the physical structures, and their functions consequently; hence memory depending upon these should be less, not greater, that of fifty years ago as compared with that of the other day. Had there been the *accessories* of the former attending the latter, and making it pass into the soul as an abiding experience would not the song of the other day be "remembered" as fully?

"I am eighty years old today, I never felt so young as I do this morning," wrote the late Dr. McCosh. Yet his hearing was some-

what impaired, other sense organs too, so that mind in its expression was interfered with in so far. But his soul eyes were undimmed, his soul force unabated. Never so young as on that eightieth anniversary day for he was still attaining competence to greater things. The position that man has achieved his best at forty can only have relevancy to the physical or phenomenal in man, and then subject to adjustment to the larger and partly unrecognized facts interpretive of his nature and potential competences.

The late Pontiff, who died several years ago, was a noble iluustration in point too. His giant soul coming, struggling may it be said, into entity and maturity in association with and by means of a frail physical organization, and so handicapped thru life, was yet virile and all dominant thru a long life, exhibiting his mind prowess to the last days, and even hours, and almost moment. The experiences of the last months of his life revealed a veritable struggle to hold intact a while longer the necessary physical frame

until the soul purposes in process of achievement were attained,—a marked dominion of mind over the physical and a lesson in pschology to be appreciated. Men do not pass so leisurely thru life, or so leisurely out of it as did the patriarch who, feeling his end near, "gathered up his feet into the bed and died," being full of days. Rather life's tenure is too short. Death too often breaks in upon and untimely cuts short and prevents completion of what seems the most important and momentous of life's working day. Witness the princely Virchow, aged yet busy, accidentally breaking a limb, but recovering and resuming his toil only in a few months to come to his decease. Or, again, the immortal Pasteur. Arrested suddenly in his work, with some special experiments along the lines that had made his name great in the world, and in a few days in the very article of death, his lips moving were heard to whisper, "We must keep working; we must keep on working," and his great soul passed on to "join the majority" where they are still working, if to fulfill ones destiny

in the great evolution purpose may be so designated.

No indissoluble bond exists between the soul and the body. The shuffling off of the mortal coil is readily effected, for the instrument no longer efficiently available for use, and less and less needed to effect the ever enlarging higher soul life, it is at last dropped, and the functionally attained ego continues its subjective psychic identity independently of the physical. Here we are face to face with the so-termed mystery of death.

And, indeed, death is an equal problem with life, which not ending all, rather ends nothing. Death initiates change, what more? And if evolution have meaning it is change in interest of continuance of the fit and in progression to the larger and the higher.

There is no need of the physical to the purely subjective of soul psychism, nor for association with souls like itself delimited of the restrictions of the earth life. We have seen that the elements of the soul were psychic in their cosmic or general relationships.

In the more specific or organic life association the psychism was fostered in and by evolution filtering of the material, by immediate functional dependence, and in process of the superceeding of the lower and basic by dissolution from the base. What then may hinder the entrance into and the persistence in and of the psycho-functional? the base in which functionalism is the purposive! Before the penetration of this soul vision, even on the basis of science facts, the clouds forming the mysticism of death begin to separate.

Here, then, we may rest our case from the scientific point of view. Beyond this science does not go, having shown possibility in veritable fact, and even needs-be of continance in soul life. The end or cessation of mere life potency is seen in the million save one of fish eggs, and of the seventy thousand, less a dozen at most of human ova, of each individual organism in both species. Is there hint the slightest in any fact known to science of ending of that which is psychic—the "stuff" which constitutes souls? All science

facts, in so far as they speak, proclaim the contrary. Evolution princple, which must be admitted "The Master Key" here, proclaims the phenomenon impossible. Is the human ego—a psychic entity or verity—a factor in cosmic phenomena? Then put by its side the eternal and universal principle (regnant in all things) from the homogeneous to the heterogeneous, and from the general to the special, and by that token the soul *must* and *will* continue so long as the psychic phenomenon endures. The conservation of energy is unthinkable save on the basis of an Eternal Energy. The ending of a human soul, or break in its onward evolution to the more highly specialized and perfect, is impossible and unthinkable, unless one stultifies his intelligence and denies evolution facts.

Ah! it is truly great to have come into entity as a soul, to be a factor in soul phenomena, and to play a part in the egoistic drama—a factor to be reckoned with, and to be accounted for in any cosmic philosophy.

"Were I as tall as to reach the 'pole'
Or grasp the ocean in a span,
I must be measured by my soul,
The mind's the standard of the man."

And what a homily is Helen Keller reading us in her "autobiography?" Souls are souls by cosmic evolution. But souls in their entital identity are "created"! What would she have been without the aid of her teacher? The teacher was the factor in the manipulation of her organic potencies, those on which depend the coming into entity of the egoistic soul. The teacher was to her what the objective psychism is to normal organisms. The functions of the missing sense organs and properties were the means and the competences in the use of which the soul came to egoism. In the teacher this was both inferior and superior to the normal—the sense organs and functions. He was as sight to her, but of course imperfect as such. But in the initiation of the psychism of sight—the induction of the mental percept, the sense idea passing into the intellectual—the teacher was more than the sense organ, since in him

the psychism was subjective and consequently purposive in greater specialization, and so more effective, or effective in this higher degree.

And in the coming into egoism of this now splendidly equipt woman how necessary as well as important was the part borne by the teacher! Hellen Keller's spiritual awakening, as she terms it, did not occur until the teacher began his manipulation of the existant and conditional, tho inactive functions and competances to soul development. She says, "I did not know that 'I am.' I lived in a no-world. I had neither will nor intellect. I was carried along to objects and acts by a blind natural impulse. I never viewed anything beforehand or chose it. Never in a start of the body or a heart-beat did I feel that I loved or cared for anything. My inner life was a blank. From reminiscenses like these I conclude that it is the opening of these two faculties, freedom of the will, or choice, and rationality, or the power of thinking from one thing to another, which makes it possible to come into being,

first as a child and afterward as a man. It was not touch that brought me knowledge, it was the awakening of my soul that first rendered my senses their value, and the cognizance of objects, names, qualities and properties. Thought made me conscious of life, joy, and all emotions. I was eager to know and understand, then to reflect on what I knew and understood, and the blind impulse which before had driven me hither and thither at the dictates of my sensations, vanished forever."

This is well nigh precisely what occurs in the dawning of the soul during infancy and childhood, extended over more years of time, and varied by the conditions obtaining. In the abnormal case the awakenings were more sudden, coming more in bounds and leaps, and larger in extent, but the same soul dawning and coming into entital identity.

But what a revelation of the possibilities in the hands of the mother of mental or soul manipulation is its dawning, awakening, or coming into entity in egoism, as the best terms commandable. The world as yet is

largely peopled by half-formed and illy formed, and deformed souls. Not only or chiefly in our Ghettoes and Bowery and cellars, and perhaps not much more there than in our comfortable homes or the mansions of the millionaires. Souls are permitted to "grow" into identity, like topsy, when they might, would and should be guided, called out, manipulated and molded in their budding and unfolding. What the world needs today for its redemption is *competent motherhood.* This does not touch the question or sphere of religion. Christianity cannot, was not intended to make a holy (whole) man of a soulmonstrosity.

CHAPTER VI.

CONCLUSIVE from the conception of the soul here exploited, and the facts educed in evidence and elucidation of the views maintained, principles of interpretation of the problems presented are here afforded. Competent explanations and accounting for of the factors and the facts are possible,

which, in no other way, and on no other basis in principle, offers a scientific solvement of the problems involved, or of so many of them. A brief discussion of these may lead to the final thought with which this study shall close.

It is a fact easily verifiable that the concept force, energy, is as entital to our consciousness as is the material. Not to common experience and thinking are these two factors or objects entital in the same sense a difference in kind of entity is recognized; nevertheless, force is as real and intensive in the consciousness of which it is the object and cause, as is the material object. So, in the organic phenomenon, no factor is more entital and real than is the concept and experience we designate, the psychic. No factor omitted, non-recognized, would leave as large a blank or missing link as this would entail. Hence, the force of the illustration, not original here, the house swept with a broom, and, also, with a purpose, the *"purpose"* as real, as veritable as the *broom.*

"Purpose" speaks volumes! The psychic is non-material. In concept, it is two removes from the material, as factor in thought. Coming up, it is from material to energy, and from force to psychism, or the purposive. These are distinctions, not merely possible to consciousness, but also imperative, and specifically in ratiocination. Verital to consciousness, the psychic in the *"purposive,"* purpose to an end to be attained, is outside the category of the physical and material, more cognate as a concept in consciousness with energy, yet distinct from both. Force by association with the material may become phenomenal, in other words, assume on exhibition phase. The psychic, as a conscious concept, more cognate with energy than matter, is distinct from both, as evidenced in the fact that force may become phenomenal by association with matter, force being regnant and initiative in the phenomenon as sequal of the association, the phenomenon being contingent upon the co-partnership. Association of force with psychism in the "purposive," or *"directivity,"*

the material the objective, the phenomenon accruing is the *organic;* matter the physical basis, force the medium of communication and agent in potentiality, the psychic, still distinct in nature and role, magisterial and dominant in all.

Hence the degree of discount of Spencer's principle of *essential* alliance of energy and matter, and impossibility of concept otherwise. Consciousness by association with energy gives degree in *feeling, emotion, apprehension,* which, while expressed in much physiologically, is contained in functions which have no immediate physical basis, and which, at the most, may be only said to be contingent on a basis of prior achieved *functions.* In a word—Complement and heterogeneity of function are basic in the coming into entity and life of the ego or soul.

The psychic, in particulate, is a realm of the metaphysical of grades, and of distinctions, because it is a realm of "quality" and of qualities, and the incipiancy of the present stage of evolution physically renders our best conception of these things little more

than crude, a point to be remembered in our dealing with these metaphysical facts.

In the text of the foregoing sections the distinction of the *objective* and the *subjective* in psychism is *cardinal* in consideration, a line of demarcation, and the master key in the solvement of the problems in psychology of the plant and the animal worlds—man being apical in the latter category. Leaving out the human species in the animal category, and no hint of distinction in psychism as to kind, in potentiality designated vital, or living, or in protoplasm, the physical basis alike in kind, and of all living things, appears. It is only when the homogeneity has attained the evolutional heterogeneity of such complexure and complement as is found in human organic phenomena that distinction in kind of the psychic factor and energy is suggested. The suggestion of difference in *kind,* not degree merely, grows out of the riddle of unevolutional in the disposition and activity of the factor and principle in consideration. On all evolution principle—from the homogeneous to the

hetorogeneous, from the simple to the complex—the larger and more intensive in degree of psychism should be reserved to the later and higher grades of organisms, while the lesser and incipient in degree should mark the lower and earlier in evolution grade. The converse of this is actually what obtains. So marked is "The psychic life of micro-organisms" that this gives title to treatises upon the same. In so much do the physical activities of lower organisms resemble the actions of human beings that these are dubbed *"behavior,"* and interpretations on that basis are attempted. It is but a step further to the *"animal mind."* But, the riddle is only seen to its greatest advantage when is put into observation and comparison the "behavior" of ants and bees by the side of that of our asserted recent predecessors, the apes. What a *"descent"* from the ant to the ape! but to the eternal discredit of the latter, in point of evolution, as to "common sense," social organization and the strategic in conduct. Nothing in the ape conduct is comparable with that in the ant.

Now, here is presented a riddle of the universe in miniature proportions as compared with the greater riddle. Two alternatives arise. The abandonment of the principle of evolution, or there must be another kind of psychic factor and principle, on the basis of which the riddle of the *un*evolutional, as presented in the conversed status and degree of objective psychism in the lower and higher organisms may be solved. Plowing with Sampson's heifer his riddle was resolved, so the simple incident of the mother's special attentions to the child unable as yet to walk, as compared with the lesser aid given to the one running about with trained and stouter limbs, suggests nature's profusion in endowment in objective or psychic directivity to the lower organism, in view of the higher competance to needs in the more complexly functioned higher organism.

The psychism of living phenomena is that factor and principle which moves the homogeneous on towards and in heterogeneity to the functional, in constitution of the

organic, or living. It may be allowed that the physics and chemistry in the formation of earths, and rocks, and metals be designated physiological, why not? It is the advance in heterogenity, etc., marked by the generation of the life germ, the physical basis of its phenomena, or manifestation, which brings into entity and activity the cycling in character, the congeried in complexity of these cycling physical processes, issuing or achieving function, which is essential or constituant of the organic. In all of this, in all classes and grades of complexity and heterogeneity of organic or living phenomena, the psychism is same in kind, differing only in degree in objective activity. It is *objective,* not *subjective,* because of absence of any fact in evidence of *conscious relation* or association in the phenomenon of which it is a factor.

Now a *subjective* psychism is easy of distinction of concept from the objective. A subjective psychism is only thinkable on a basis of *consciousness,* and, of course, presupposes consciousness as egoism. It is sub-

jective, because it is not a factor, it is here, not there, it is entital and identital, and had a beginning or an origination, precisely, perhaps, as had the first germ of life with its physical basis, the coming into entity in egoism, as unique a phenomenon as the origination of that first germ of life. Thus is marked as pyramidal in all cosmic and organic phenomena, the psychism coming to focus and issue in the subjective egoism of the human soul and mind.

And this is truly and pre-eminently soul and mind. The conserving energy its source. The channels and streams of its cosmic focus and concentration, ontologic, and in subjective phenomenal egoism, originating and initiating by and from the organism in which it is potentially active.

No organism inferior to man in organized functionality is competant to this subjective, volitional mentality. Animals below the human attain the goal of their evolution rôle in their competancy to organic development; their highest function is bearer or depository and exhibitor of that objective

psychism, unique in kind and degree of activity effecting the functional in physiologic phenomena, and marking the distinction in the inorganic and the living.

The assertion is ventured that the conception of mind here set forth will aid materially in attainment of a more correct organic philosophy, and by exposition of error in past and current thinking in the departments of science involved.

Even the late Mr. Herbert Spencer, perhaps the greatest of modern thinkers, seems not to have attained a correct or adequate conception of the mind in potential activity, witness when he speaks of "An object known to have wrought on * * * consciousness a certain group of changes,' etc.*

Now, the potential and its initiation in activity effecting the phenomenon in question—"a group or groups of changes in consciousness"—originate in and by the mind or consciousness as ego. Consciousness is not passive, being "wrought upon," and by an *"object,"* the lesser *producing* the

*See First Principles, p. 151.

greater. No interpretation is possible of any phenomenon of mind or mentation, on such a conception of the factors or agencies and their activities. Rather the mind is the agent effecting these changes in consciousness, this being the response of the potential entity to the action at a distance of the object or body. The mind as the ego is regal and dominant in its own kingdom, and not passive and wrought upon. Again, on page 186, it is asserted as "a conspicuous fact that mental action is contingent on the presence of a certain nervous apparatus,' etc. This is a half-truth only, which needs defining and limiting before accepting, as this discussion has endeavored to show. Of course this half-truth is held as the *truth* on the basis of the brain as the organ of mind. But the mind has no such limited and limiting organ as that would prove to be. The brain is the seat and centre of energy, whence initiates impulse to activity. This is the rôle of the brain, or so-called headquarters of the nervous apparatus. Its further rôle of association with and con-

tingency to intellectuality is matter for further designation and determination. The association of the nervous substance and structures, and the contingency of their action to mental action are certainly *secondary* to its magisterial rôle as center and organ of sensuous and motor impulse. Its regal function *may* be achieved in complete abstraction from relation to or co-operation with intellectuality. The association and co-action of nerve-ganglion or centres is only *mediate,* and *in relation with its primal function,* truths which are evident in the nature of the organ, and in the facts of its activities. Mere animals immediately and otherwise below man have this organ, and in full complement of its primal function, as in man himself. Its rôle in intellectual functions (for these are functions rather than actions, or processes), in the sense and degree of nervous action contingent to consciousness and intellection, would constitute this *supererogate* to the primal function. The brain is misconceived and mis-or over-interpreted as the organ of mind. Estimate of

the nature and the significance of its association with mind and soul needs to be reconceived and constructed. And when so revised and reconstructed the primal design and function and potential of the cortex of the cerebrum and their centers, with their prolongations, may be discovered to be extended in heterogeneity and complexity of their functional potentiality, giving competance to response to the higher evolutional demands in the added or evolved *supererogate* suggested. Nevertheless, the primal function and rôle of the organ, the brain, will remain in its regality, and its extended function in association with intellectuality is the higher, yet temporary and passing glory and rôle of its supererogative.* And do not these facts and their significance forever brush away the figment of "thought, a secretion of the brain," and all like inconsonant and incongruous notions?

A notable and comparatively new departure in the realm of intellectuality and

*The repetitive use of this term saves time and, ink!

morals is the splendid "purposive," and the means employed in attainment of those ends, in the work of Professor E. Gates of the Smithsonian Institute, Washington, D. C., namely, the building up, so termed, of brain structures in the effort to modify and improve the character of youth. The distinction in kind of the factors and objective to be dealt with, "The Mind and the Brain," is a point vital in the extreme in its bearing on the proposition in purpose. The *psychic phenomenon* is the objective to be affected in change and modification, and only in so far as the conception of the soul and mind, in nature and characteristics and mode in consciousness, and in the effecting of changes and groups of changes in these, approaches the real and veritable, may the proposition in question be hopeful in promise. This involves almost as specifically and vitally the question of the relation of brain action to mental function. And the question, how far this relation in association, and in function of contingency goes, and the potential of these in the mind phenomenon is of the

highest moment. To the best of the writer's obtained information the work of the above institution is pregnant with promise.*

Mr. Luther Burbank, who has achieved such wonderful results in changes in morphology—and even more than mere morphology—of flowers and fruits, has at least suggested probability of like achievements with the "human plant."

Even in his first purposive—change in the form and external of the plant, he wisely manipulated, mediately, the plant forces of *hereditary* vitality. Of his modus operandi in regard to manipulation of the human plant I have little or no information.

In some work done in the Chicago University, and later in that of California, and still prosecuted by Professors Loeb and Mathews, in manipulation, etc., of phenomena involving the "nervous apparatus," and the phenomenon of reproduction, in induced parthenogenesis, the chemical and electrical forces are the ones brought into requisition.

*See The Mind and the Brain, Theosophical Publication Company, New York.

The purpose put into execution, at least in the earlier years, was, confessedly, the manipulation and control of organic phenomena sectionally, a quite limited proposition in the case, to be sure, and, of course, with results accordingly. But when the purpose was enlarged to embrace and promise the production of foods—vegetables and fruits—with expected potency and promise of the formation of life in animal organization, apparently without cognate enlargement of the purposive in use of other than the chemical and laboratory forces and factors which had evidenced competance to modification in manipulation of the very limited sectional part of life phenomena, then, to be sure, a will-o'-the-wisp arose. Hence the unscientific proposition of the synthesis of foods, and the equally unscientific position in attempt to give "a physical explanation of life."

The relevancy and cognation of the special points to which, perhaps, apparent drifting in our argument has led, may yet be perceived, and a further word be permitted in

reinforcement of position and demurrer involved.

Two lines of thought will evidence validity in demurrer and antagonism to the pseudo-science averred.* First: A *synthetic* achievement, in factor and process, is that alone to which simple chemistry and the constructed laboratory are competant, and a synthesis is not a counterpart of physiologic growth. The former is impotential to the effecting of the latter, a *kind* in force being a missing factor in the synthesis. This has been evidenced in the earlier sections of this discussion. Second: Because it is demonstrated by the factors and facts in the phenomenon of growth, as in all organic phenomena, that there is in verital existence and operation an objective psychic factor and potential, effective in direction and control of the material factors and processes in the

*See the author's critique of "Some of the Present-Day Problems of Biological Chemistry, (Professor Chittendon) in Medical Fortnightly, St. Louis, August, 1908. Also "Development of Life by Expert Chemistry," to appear in American Medicine, New York.

phenomena of a living thing. A synthetic process and phenomenon is minus this factor and potential. This is the secret in attainment of the congeried cycling of the physical processes *with function achieved,* unique to living phenomena, *"crystalization"* itself having no semblance of it. And to speak of "a principle of crystalization, or a principle of fire, as much as a principle of life," (John Burroughs), may be dismissed as hasty and short-thoughted.

Truly, it is this psychic factor and quality which is the distinguishing characteristic of the organic or living realm.

Truly, also, is it that this psychic factor and quality in heterogenetic focus and concentration, contingent to the subjectivity constituting the egoism of personality, is the essential in the pyramidal and kingly estate which is man's rightful and sufficient crown of rejoicing.

My closing thought and word must be of the dawning and coming into entity of this human soul. This has *verity,* and also *mode* and *means.*

The soul *comes into entity* and thus becomes *identical,* for there must be periods as to point of origin. When the focus of heredity in source is attained then the soul dawns, and *identitality is achieved.* The mother in an unique sense is the instrument and means in this. She is the arsenal, so to say, of accumulation of the streams of hereditary potencies, now to issue forth in another and a new psychism in destiny. Paternalism fills an equally large rôle, but only in a sense, and with a significance which conservative thought may determine.* Confluence and focus of all heredity with which the soul to be will be endowed is consumated in conception. Afterwards the mother is regal in model instrumentality in soul dawning, and, in a sense and manner well nigh overwhelming to contemplation, in determination to destiny.

The dawning soul is a plastic thing, and the mother-rôle and power in the immedi-

*See the author's study, Is a human parthenogenesis a Possibility in Science? "The Word," Theosophical Society, New York.

ately after-birth time is of marvelous effectiveness in psychic manipulation. Literature abounds as to embryologic period and possibility, but not of this equally important time.

In the soul's dawning, like the opening of the bud into the flower, the mother as no other soul may, in soul ways, and by psychic manipulation, open, call out, direct and aid by influence in stimuli, and give direction to the coming into entity and activity of the potencies and evolution possibilities of her child. Or, she may leave unaided, or even misdirect and distort and mar, rendering knotted and knarled, an abortion or a monstrosity what might have been symmetrical and graceful in its proportions, and altogether a thing of beauty and a joy forever. Oh! the importance and possibilities of these first months and dual or so of natal years! Determinative and destinal to the child, potential and possible in the hands of the mother, and in that in which her whole soul and life are involved and committed.

And what mother in a thousand is of such

entail of heredity (father, too) as to offer the best of promise in impartation of soul qualities? And what mother in ten thousand is equipped and efficient to this function and event in soul dawning? The need of the race and of the hour is *competant motherhood*. Large, Rooseveltian families if you will, but of a grade and strain in heredity little thought of and less attempted as yet. The redemption and reclamation of the human race in this primal and basic sense is in solvemently of this soul problem, and in quality and competancy of motherhood.

What does woman want, a *"sphere"?* Here it is! Even the gods may envy her.

A competent mother is the highest achievement of cosmic source and endowment thru and in organic evolution.

When the last enduring canvas and coloring and marble bearing the world's greatest and renowned artists' creations shall have centuries and ages ago crumbled into disintegration, the mother's achievements shall

be but in the beginnings of their evolutional realization.

The work of teacher and institute—and the inspiration and moral purification and rebirth of soul, only in rôle, and in apprehension of their meaning and significance, in the realm of the religious and spiritual—all of this is to follow, and is supplemental to that of soul dawning, and motherhood in efficiency. But all of this that may follow will be curtailed and limited in effectiveness and results by lack and inefficiency in motherhood in the prior.

ADDENDA.

Any view or doctrine of the nature of the soul or of human psychology, with animal psychology, so-called, that has not taken into account the facts and points emphasized in the system of philosophy of M. Bergson in his latest work, "L' Evolution Creatrice," is premature and incompetent. New conceptions with facts long known are uniquely presented, constituting a formidable array against the heretofore favorably received systems of cosmic philosophy, and particu-

larly the modern trend of thought to which these have led. His main position puts him in antagonism with all interpretations of the organic and even cosmic phenomenon on the basis of a principle of mechanism. Life is absolutely inexplainable thus, and must be. Intellectual processes thus interpreted fail to account for the process of evolution, itself being a part of the evolution phenomenon.

Knowledge, the basis of intellectual processes, gives the power to handle or dominate the inert, the material, and this brings us face to face with something that is absolute and real, as against all else which is but apparent and relative. It is something other than and back of the intellectual, something supra-physical, and even supra-intellectual.

The mental processes are a "specialized and organized department" of the life phenomenon. "The theory of life and the theory of knowledge are mutually dependent—part of one whole." It is shown that "the unchanging *me* is created by the increment of the experiences of the *ens rationis,*" but is distinct from these, "A sort of self-rolling

snowball determining its own direction according to the new exigences of each moment. . . . The self never stops 'rolling' and growing. . . . We drag the growing totality of our past experience—personal and hereditary—along with us at every step. The brain is an organ of action rather than thought. It is no repository of images and ideas. . . . An unending process of self-creation—that is what . . . existence means."

Intelligence was formed, created on the basis of matter, "made for matter," and so unable to get at the reality of life, consciousness, etc., hence, as already said, something ultra to the intellect is supposed and necessitated (at least so I take it), and "that in every way the process of life, like that of our conscious existence, is one of inventive, creative self-evolution." The "complex devise of the eye . . . is the invention and creation of that consciousness, that vital effort ('elan) of which intelligence itself is an invention and specialization, and which we

attain immediately and intuitively in our diffused self-consciousness."

The foregoing remarks are suggested by, and the excerpts are from a review of M. Bergson's volume, in the January issue of The Hibbert Quarterly Journal, by the Rev. G. Tyrrell. The few disjointed quotations are made and here recorded because of their evident support of the position taken by the present writer in this brochure. They have a basis in fact, which cannot be ignored. M. Bergson's conclusions reached from an *a priori* standpoint and proceedure reinforce the writer's *a posteriori* attained conception and position—an apology for so brief a reference to so important a work the review of it coming to hand after the M. S. was finished.

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